A U M

I have crossed beyond that very impassable place, in which the fancies are the gadflies and mosuitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice the easts of prey and reptiles, desire and anger the obstructors, the way to which consists in worldly objects, nd is to be crossed by one alone; and I have entered the great forest.

—ANUGITA.

THEOSOPHY

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THE POWER OF DEVOTION

KNOWLEDGE, feeling and action are names given to windings in the labyrinth of life which cross and recross and twist back upon themselves to such an extent that one could follow them hrough countless lives without coming appreciably nearer to the heart of things, safely hidden in the very midst of the maze, though close at hand whenever the right turn is taken. Devotion is the true Ariadne's hread following which those who hold it fast can find their way safely o the center, through the wilderness of these winding paths.

Scholastic eminence and scientific achievements count for little in he world of reality, since no amount of intellectual effort can convey pirituality or bestow the clue which alone can conduct man through he labyrinth. The intellectual giant may be spiritually the victim of rrested development, caused by the diversion of too much energy and trength to his mind at the expense of his higher nature. Likewise the tmost conceivable intensification of emotional enthusiasm will never ransmute it into devotion. One irreconcilable difference between emoional attachment, however ardent, and devotion, is that the latter ooks for no return from its object, asking only the privilege of serving, nd so avoids the ignoble spirit of barter tacit in most human relationhips. Similarly the man of action, however vigorous and forcible, is often wholly devoid of the quality of devotion.

We shall do well to remember that H. P. B. attributed all her success to that quality. She wrote: "Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy." A thoughtful analysis will show that the outstanding qualification of Wil-

liam Q. Judge and Damodar K. Mavalankar, who succeeded where hundreds otherwise apparently as well equipped failed, was this same ardent and steadfast devotion.

Genuine devotion has a definitely exclusive aspect. It can no more be poured out upon objects opposed to each other than a man can proceed in two directions at once. A divided allegiance is of slight worth to either object—neither can count upon it in a crisis. Thus devotion can not be divided between altruism and self-interest, or between the realities of the Spirit and the mayavic allurements of matter.

Devotion to the Higher Self, however, by no means excludes rendering it to Masters and Their Cause, which is the Cause of Humanity. This is not a division of allegiance but a strengthening and deepening of it, because these objects of devotion, instead of being mutually exclusive, are complementary. So closely are they bound up, in fact, that real devotion to any one of them inevitably entails devotion to the others also. Who serves the Self serves Humanity, for the One Self is not divided among creatures, but is the same for all, and he who renders spiritual service to the race offers to Those who are its Servants par excellence the expression of devotion most acceptable to Them. The ultimate test of devotion to the Masters personally is the extent to which that attachment is translated into terms of unselfish service.

The aspirant who wraps himself in pleasant imaginings and fails to put forth steady and purposeful effort is no devotee but a sentimentalist and an idle dreamer. Devotion and emotionalism are the poles apart, the latter as fitful and undependable as devotion is steady and constant. Emotionalism is the counterfeit which passes unchallenged wherever there is lack of discrimination or failure to compare it with the genuine coin, examples of which are never lacking, however infrequent in this age of Kali Yuga.

And yet their differentiation should not be difficult. A feeling of envy or jealousy of any being, for instance, would be proof positive that the energizing force was not pure devotion, rightly directed. Devotion to Humanity, to Masters, and to the Higher Self, far from shutting out any, would gladly welcome all to full participation. If one were filled with devotion to the limit of his capacity, could he feel envy of the deeper, if no more ardent, devotion of one who, by his own efforts, had increased his capacity for it? Masters' Chelas could never be like courtiers of worldly monarchs, scheming for place and envious of any favor shown another, for, unless they had sunk their selfish aspirations in zeal for service they would not offer the conditions which make chelaship possible. Yet many would-be Chelas who have advanced beyond the yearning for public approbation may put their personal satisfaction in their own performance of tasks ahead of genuine interest in

getting necessary work done, and so fail to welcome creditable performance by others of any work for the Cause.

Devotion is primarily of the Ego, the reincarnating Entity. Its objects are the One Self and the Masters, who, having realized Their unity with It, stand as beacons to guide those who come after Them. If the personality devotes itself to these objects and adds to them its ardent aspiration to the Ego itself, it is in line with the Ego's aims and the whole being vibrates to the same note.

The rarity of true devotion is not hard to understand when it is realized that it demands willingness to surrender unconditionally all the treasures of the personality. Valueless though they are from the point of view of the Ego, as a child's collection of bright feathers and bits of glass is to the mature man, many associations and activities outside the Ego's range of interests are nevertheless dear to the personality, and the cheerfulness with which they are renounced when circumstances make such renunciation a duty, is a fair gauge of the intensity of devotion. Many whose devotion has not yet been put actually to the test overrate its strength. All are familiar with the failure of the rich young man who was forced to face the test at the very moment he formulated his aspiration to chelaship; but many do not realize that any possessions, material or otherwise, are a barrier to devotion unless the possessor holds himself detached from them, using them as wisely as he can while he has them, but ready, whenever it is required of him, to lay them on the altar of devotion without reservation and without regret.

Willingness to die for a cause is often extolled as supreme evidence of devotion, but willingness to die if mankind's sufferings might thereby be lessened is but natural to any individual who has gained a realizing sense of the misery of the Great Orphan, Humanity. Devotion to Humanity's welfare may conceivably, in rare instances, call for dying, but most frequently it demands unselfish and beneficent living. The genuine devotee lives to serve, his own progress being incidental to that service, although none the less steady and sure. Not the least of his service is in the example he offers of tireless progress on the path illumined by devotion, not caused to deviate a hair's breadth by desire for praise or dread of disapprobation.

The flame of devotion is passed from torch to torch. It may be enkindled or made to burn more brightly by seeking the company of those in whom it is alight and following the example that they set. However situated with reference to living devotees, each can always contact, through their writings, those who have gone before, whose lives were the expression and outward proof of the divine motive within, and who have left the record of their devotion for our quickening.

THE RISING CYCLE

G. R. S. MEAD, once one of the well known minor figures in the making of theosophical history, has contributed a signed article to the May, 1927, *Occult Review*, in which he discusses "Facts about 'The Secret Doctrine'."

Mr. Mead's statements fall naturally into several divisions: (*a*) what he has to say about the "Third and Revised Edition;" (*b*) in regard to the so-called "Third Volume;" (*c*) about the missing *genuine* Third and Fourth Volumes; (*d*) his remarks on H. P. Blavatsky; and (*e*) his remarks on Wm. Q. Judge. In this article we shall deal with his "facts" in connection with "The Secret Doctrine."

(*a*) The Original—that is to say the First and Second—editions of "The Secret Doctrine" were issued in the fall of 1888. Both were printed from the same type, the words "Second Edition" being added to the title-page of the last printing. By 1892 both the Original Editions were very scarce, high-priced, and obtainable only at second-hand. The great increase in theosophical activities made a new edition imperative.

Both Mr. Mead and Mrs. Besant had joined the London "Household" in the early spring and summer of 1889, had entered the "Esoteric Section," were the Secretaries of its "Inner Group," and Mr. Mead was, in addition, one of H. P. B.'s private secretaries. After the death of H. P. B. Mrs. Besant became Editor of *Lucifer*, with Mr. Mead for sub-editor. Mr. Mead was General Secretary of the British-European Section of the T. S., an *ex-officio* member of the General Council of the T. S., and also Editor of the *Vahan*, the Sectional organ. Mrs. Besant and Mr. Mead were by nature, by education, by association and reputation, well fitted to undertake the colossal task of bringing out a new edition of "The Secret Doctrine." The result of their labors was the "Third and Revised Edition," which bears on its title-pages the date of 1893, but actually the first volume was not issued till July, 1894, and the second in December of the same year. The "Third and Revised Edition," therefore, came out during the height of the "Judge Case," on which the attention of all Theosophists was centered. Then followed the break-up of the Parent society; the death of Mr. Judge; the accession to the purple of Mrs. Tingley; the fierce rivalry between Mrs. Besant and Mrs. Tingley as "Successors" of H. P. B. and Mr. Judge. In such circumstances, superadded to the human tendency to take things at face value, it was inevitable that much should be accepted as true which was false, and much regarded as false which was true.

Moreover, in bringing out the "Third and Revised Edition," Mrs.

Besant and Mr. Mead had jointly signed a Preface, the first paragraph of which reads:

> "In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more important matters. Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent. That this is not done is one of the many minor losses caused by the one great loss."

Mrs. Besant and Mr. Mead go on to say specifically what those "minor points of detail in literary form" are which they have "striven to correct." They instance "awkward phrases, due to imperfect knowledge of English" on the part of H. P. B.; "most of the quotations have been verified, and exact references given;" "a uniform system of transliteration for Sanskrit words has been adopted;" "in a few instances we have incorporated notes in the text, but this has been very sparingly done, and only when they obviously formed part of it."

More this Preface is studied, more it must be regarded as a formal guarantee of the authenticity of the "Third and Revised Edition." It was taken at face value and was not publicly questioned until the fall of 1897, three years after it was issued.

(*b*) In July of 1897 the so-called "Third Volume" was issued, accompanied by a Preface signed by Mrs. Besant, who had "edited" it. During the throes of the "Judge Case" and its aftermath Mrs. Besant had heralded this "Third Volume" by declaring, in the controversy over the famous "Prayag Letter," that the "Letter" was "not genuine," and that its chief content would be "proved false by the forthcoming publication of the third volume" of the "Secret Doctrine" which, she declared, "was placed in my hands by H. P. B."

The "Third Volume," when published, proved so manifestly inferior to the Original two volumes that Mrs. Besant felt constrained to accompany it with a Preface in which, with the assumed authority of superior knowledge, she alternately praised and belittled H. P. B. Mr. Mead wrote a review of this "Third Volume," signed with his initials, for *Lucifer*, in which he told the truth about its contents—that they consisted of manuscript thrown aside by H. P. B. during the composition of the first two volumes, of other "literary remains," and of material from the "E. S. T. Instructions." Being dependent in more ways than one on Mrs. Besant, Mr. Mead, having salved his conscience by intimating the truth about the "Third Volume," salved Mrs. Besant and himself by copious remarks about H. P. B.'s literary and personal defects and inadequacies. Read in the light of present knowledge of the facts, it is clear that Mr. Mead's review and Mrs. Besant's Preface were both in the nature of an *alibi* carefully prepared in advance for contingencies.

This was too good an opportunity for the Tingleyites to ignore. For once they had a chance to tell the truth without danger to Mrs. Tingley and to the manifest discredit of Mrs. Besant, her rival theosophical Pope. James M. Pryse, then an ardent supporter of Mrs. Tingley, and who had been in London during the period of preparation of the "Third and Revised Edition," promptly wrote an article for Mrs. Tingley's *Theosophy* in which he reviewed Mr. Mead's review of the "Third Volume" and told what he knew of the "Third and Revised Edition" to boot.

Thereafter Mr. Pryse deserted Mrs. Tingley and Mr. Mead deserted Mrs. Besant, each going his separate way to pastures new; Mrs. Besant and Mrs. Tingley also changed their tactics if not their strategy and spent their energies in hunting new converts instead of ruining themselves in trying to ruin each other's pretensions, following in this respect the eminent example of the augurs of old who were said to "greet each other with a smile, as they passed upon their separate errands."

Then followed the long years of a conspiracy of silence on the part of all the theosophical profiteers, for each had found that to expose the others was but to expose himself. The increasing series of extravagances, the declining and the rising cycle of the Theosophical Movement, at last produced such gross discrepancies and contradictions that here and there members of all the many theosophical sects began to take notice. Mr. Martyn and Mr. Prentice of Australia, Dr. H. N. Stokes of the O. E. L. *Critic*, and Mr. A. E. S. Smythe, General Secretary of the Canadian Section of Mrs. Besant's society, and editor of the *Canadian Theosophist*, were notable examples of many who began to voice questions and protests, each within his limitations and environment. Meantime *The Mahatma Letters to A. P. Sinnett*, *The Theosophical Movement*, and a photographic *facsimile* reproduction of the Original Edition of "The Secret Doctrine," supplied authentic and indisputable evidence, *first*, of the consistency of H. P. Blavatsky and William Q. Judge; *second* of the gross inconsistency in fact and philosophy of those who had been associated with them and who after their death had with unchallenged effrontery corrupted alike the truth of history and of Theosophy.

Certainly the occult failures and pretenders, the "*disjecta membra*" of the Theosophical Movement—to quote from Mr. Mead's chaste and erudite remarks on Mrs. Besant's "Third Volume" and give them a fresh application—certainly the lot of these renegade and spurious theosophists "is not a happy one." Writhing, as they must, in view of the past created by themselves, and the present, in which that dead and buried past has come to life, he would be no Theosophist who

would deny these unhappy shades their last chance to "communicate" before they return to the limbo of final disintegration. Hence Mr. Pryse's letter to the *Canadian Theosophist*, which was followed by much discussion in succeeding numbers of that publication, and which was considered in THEOSOPHY for December, 1926. Hence, too, Mr. Mead's communication to the *Occult Review*. Evoked from his theosophical limbus by the storm raging among the spectres, it is but natural that Mr. Mead should seek to defend himself, as did Mr. Pryse, and as must the others. No one and naught accuse them but the accusing facts. How else, then, are they to defend themselves except by a "plea in avoidance?"

Mr. Mead's article is not so much the evidence of a witness as the testimony of one of the Defendants, driven from cover and forced to take the stand in self-defence. One can well believe his opening statement:

> "It is with much reluctance that I intervene in the controversy. . . . over the revision of. . . . (the) *Secret Doctrine*. For eighteen years I have kept silence. . . ."

Examination of his article will show anyone that Mr. Mead is, none-the-less, a tell-tale witness, by the facts he omits as well as by those he discusses; by what he claims as well as by what he denies. Being a Defendant more than a witness, Mr. Mead needs to have his motives, his credibility and competency as well as his testimony, carefully weighed by those who, unlike himself, have regard for the truth, the whole truth, and nothing but the truth.

Bearing in mind the quotation already given from the Preface to the "Third and Revised Edition," and the indisputable fact that that edition contains more than *forty thousand* alterations, corruptions, and omissions, it will be seen that Mr. Mead now confesses out of hand his gross literary mendacity, for he says:

> "I am responsible for by far the major part of this revision of the original edition of *The Secret Doctrine*, and have no excuse to make except that I did not execute the task more thoroughly. . . .
>
> "Had I the job today, when my equipment is more extensive and judgment riper, of re-editing this first revision, and had I the liberty of blue-pencilling out what is plainly untenable, the bulk of the matter would be very considerably reduced. And this proceeding would be in keeping with such competent judgments. . . . as of, for instance, the now long deceased T. Subba Row, the most learned member the T. S. ever had. . . . and the view of another learned Brahmin, recently Vice-Chancellor of Lucknow University, who agreed with me that the work would be greatly improved by being cut down by half. In any case, why should I have regarded the major part of the material as in any way sacrosanct?"

Why, indeed, should Mr. Mead regard anyone or anything as "sacrosanct"—except himself and his own opinion? And especially when he fortifies himself by referring to the ex-Vice-Chancellor of Lucknow

University, as in agreement with himself? But why did not Mr. Mead name this "learned Brahmin"—very learned and very Brahmin indeed? We will supply the name of this hear-say witness cited by Mr. Mead. He is Professor Gyanendra N. Chakravarti, with whom Mrs. Besant and Mr. Mead were very intimate indeed during the "revision" of the *Secret Doctrine*—so intimate that from then on both Mrs. Besant and Mr. Mead were themselves *revised editions* of their former theosophical selves. They revised their opinions of Theosophy, of H. P. B. and Mr. Judge, and of many other matters as well as the *Secret Doctrine* during that fateful epoch. But why did they not say so *then*, instead of thirty years later, if their *revised* opinions were correct, if any moral honesty remained in them? Why did they continue to mislead and deceive honest if ignorant students by posing as *defenders* of Theosophy and H. P. B., and as purifiers of the Society? Above all why did they not boldly proclaim their new and learned Brahmin guide from the house-tops?

Another question, more difficult still of honest answer by Mrs. Besant and Mr. Mead, remains to be asked. Bearing once again in mind that the MASTER "K. H." gave to Dr. Hubbe-Schleiden in 1884 a Certificate that the *Secret Doctrine* would be, when completed, the work of *Himself* and his Brother MAHATMA, a Certificate that must have been known to Mr. Mead, for it was published by Mr. Judge in his *Path* at the very time Mr. Mead was revising the *Secret Doctrine;* bearing in mind that the same MASTER confirmed this Certificate in a "precipitated" Letter to Colonel Olcott which was published in *Lucifer* in 1888, and reproduced, in its germane portion, over the signature of Mrs. Besant and Mr. Judge in the *Path* at the very time Mrs. Besant was in America in company with Chakravarti in 1893—bearing all this in mind, one must naturally inquire of the all-sufficient Mr. Mead why these MASTERS did not select Subba Row, or Chakravarti, or himself to write or transmit the *Secret Doctrine* in the first place? All were alive, all were members of the T. S., all were "learned" theosophists and occultists before H. P. B. wrote the *Secret Doctrine*.

H. P. B. lived for nearly three years after the "Secret Doctrine" was published. There is no record that she ever asked anyone to "revise" it for her, nor that MASTERS were dissatisfied with it, as were Subba Row, Chakravarti, Mrs. Besant, and Mr. Mead, or that THEY were dissatisfied with either H. P. B. or Judge. If consistency means anything, if gratitude means anything, if truthfulness and honor mean anything, then MASTERS are unequivocally behind H. P. B. and Judge, and all their works, and THEY have so testified more than once. To the contrary, how must Mr. Mead and his cabal appear in THEIR sight?

But, in fact, we know Mr. Mead's answer to these questions. He no

longer believes in the MASTERS of H. P. B., any more than he believes in H. P. B. as THEIR Messenger. He believes H. P. B. was a "powerful medium," and her writings and other works to have been mediumistic performances and claims. This is the belief today, and has been for years of G. R. S. Mead, who was once a Pledged Probationer of the "E. S. T." and member of the "Inner Group." Why does he not say so in so many words? Why did he not say so in 1893? Because then it would not have profited him, but the reverse. Now, like Babaji, as shown in the *H. P. B. Letters*, or like Coues and Solovyoff, himself an Occult *failure*, he would, if he could, destroy those who tried their best to save him from himself. Mr. Mead does not forget, though he has tried for years to make the public forget, that he is himself the Defendant in the case.

(*c*) In various places in the Original Edition of the *Secret Doctrine* are references to two additional volumes besides those published, together with clear intimations of their contents. These references were deliberately dropped from the "Third and Revised Edition," with no hint of the fact in the Preface signed by Mrs. Besant and Mr. Mead, with no subsequent statement or explanation by them until they were forced to plead guilty or not guilty to the charge of literary mendacity.

On the subject of these *genuine* missing volumes of the *Secret Doctrine*, Mr. Mead now says in the *Occult Review:*

> "The repeated statement made by H. P. B. in the first edition, that material for an additional volume, or two volumes, was already largely in existence and in process of completion, is not in accordance with fact. Doubtless, had Helena Petrovna had the time and health, and had she lived longer, she could have 'delivered the goods,' and written herself, or had dictated or written through her, a series of additional volumes. But in sober reality, her repeated categorical statement on the matter is, to say the least of it, a 'terminological inexactitude' which, in a generous spirit, may be ascribed to her 'Russian,' enthusiastic, imaginative, and psychical temperament. That my old friend Dr. Archibald Keightley, who typed out the MS. of Vols. I and II so assiduously respects this statement is no proof of independent testimony. He simply trusted to H. P. B.'s assertions in those volumes. He certainly never saw any more material than what was found on H. P. B.'s decease and is now printed in Vol. III. There are numerous similar enthusiastic misstatements, or confusions of psychic probability with physical fact, to be found elsewhere in Mme. Blavatsky's voluminous literary output."

The extract just given shows to what lengths Mr. Mead goes in his plea in self-defence. Put in plain English, he pronounces H. P. B. to have been either irresponsible in her categorical statements regarding the missing 3rd and 4th volumes, or guilty of unvarnished repeated falsehoods. There is room for no other conclusion—unless it is Mr. Mead's own statements on this matter which are as irresponsible and untruthful as his "editing" of the "Third and Revised Edition," and his signed Preface thereto. That this is the fact we propose to show—

not to expose G. R. S. Mead, who can be amply trusted to do that for himself, but for the sake of Truth and those who seek it.

Quite aside from numerous other signed statements of H. P. B. herself, there are four categorical references in the Original Edition of the *Secret Doctrine* to the missing 3rd and 4th Volumes. All four of these references were deliberately expunged by Mr. Mead and Mrs. Besant from the "Third and Revised" edition, without notice and without explanation for the suppression. It must be assumed that H. P. B. who wrote them was the best evidence of their being in existence, whether Mr. Mead or anyone else ever saw the MS. or not. Her positive, unequivocal and repeated statements that Volume III was *finished* in 1888, and Volume IV "nearly so," cannot be evaded or ignored, then, except on the assumption or the proof that H. P. B. lied about them. Mr. Mead offers no evidence whatever that she did: he merely affirms that he did *not* see the MS., that no one else did, and that therefore they never existed. H. P. B. had nothing to gain by her statements. Mr. Mead has everything to gain by his. On the basis of direct knowledge, H. P. B. knew what she was talking about. On the basis of his own assertion Mr. Mead doesn't know what he is talking about. He merely affirms that his ignorance is better evidence than H. P. B.'s knowledge. Because Dr. Archibald Keightley, who lived with H. P. B. for the two years while the *Secret Doctrine* was being written, and who typed out the MS. of the first two volumes for publication—because Dr. Keightley confirmed H. P. B.'s own statements in respect of the missing 3rd and 4th volumes[1], Mr. Mead simply rules Dr. Keightley and his evidence out as no "independent testimony." Again no proof, no support cited—simply Mr. Mead's "sacrosanct" word for it. Mr. Mead omits to mention Bertram Keightley's statement, made indirectly and therefore the more powerful. In an address at the Adyar Convention at the end of December, 1890[2], and therefore while H. P. B. was still living, Mr. Keightley spoke on "Theosophy in the West" and in the course of his remarks mentioned the two years residence with H. P. B. of himself and Dr. Keightley. Bertram Keightley says he *read* "the substance of the two volumes published, and the third still unpublished."

But Mr. Mead, like Mr. Pryse, forgets his own past and more truthful utterances in making his present declarations. He, too, can be impeached out of his own mouth, as well as by the testimony of independent witnesses. In his review of Mrs. Besant's spurious "Third Volume," he mentions that, with the exception of the purloined matter from the "E. S. T. Instructions," he did not even *know* of the rejected and miscellaneous MS. included in Mrs. Besant's volume until it was

[1]The *N. Y. Times;* reprinted in *The Theosophist*, July, 1889, pp. 595-601.

[2]*The Theosophist*, July, 1891, pp. 584-591.

published! "*With the exception of pp. 433-594 he has seen* no word of it before."[3]

Mr. Mead went to live at the London Headquarters in August, 1889, nearly a year after the Original Edition of the *Secret Doctrine* was published. The missing completed 3rd volume and partly completed 4th volume could have disappeared long before he ever became H. P. B.'s private secretary. They could, likewise, have remained hidden from his all-seeing eye right on the premises after he came, if we have regard to another of his own statements, written under more truth-inviting auspices. In his article "The Last Two Years,"[4] written just after the death of H. P. B. he tells of his experiences while acting as H. P. B.'s private secretary:

> "H. P. B. sternly refused all access to her room, and, to make up for this, used to carefully put away the important letters in hiding places so as to give them to me later, while the rest she left to their fate."

At all events, it is evident that H. P. B. was able to keep to herself a good many things which Mr. Mead, like many others, was curious about, and, like them, Mr. Mead speculated as well as pried, and later on enlightened the world with his "editing" of facts as well as philosophy.

Many sincere students have pondered this problem of the missing facts and the missing 3rd and 4th volumes, and not all of them have reached Mr. Mead's conclusions. In fact, some, at least, have what to them if not to Mr. Mead, are the best of reasons for believing that those volumes were completed, are still "carefully put away," and will reappear when the *sine qua non* conditions for their appearance are complied with. What are those conditions precedent? H. P. B. gave them herself at the close of Volume II of the Original Edition. She there says:

> ". . . . these two volumes should form for the student a fitting prelude for Volumes III. and IV. . . . it entirely depends upon the reception with which Volumes I. and II. will meet with at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed."

The reception accorded the first two volumes by Mrs. Besant and Mr. Mead, and those who followed them, is well known. But the rising cycle is under way and—who knows?—the volumes that Mr. Mead is so sure were never written, may themselves some day confound Mr. Mead, his pretensions and his allies.

Next month we shall consider Mr. Mead's aspersions on H. P. B. and Mr. Judge which also he gives as "facts."

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[3] *Lucifer*, July, 1897, pp. 353-360.

[4] *Lucifer*, June, 1891, pp. 295-299.

LIFE AND ITS PHENOMENA

I

PROFESSORS Edwin B. Frost and Henry Norris Russell speculate on the possibility of life elsewhere in the universe than upon our own particular ball of mud. Prof. Russell considers that there may be thousands of habitable worlds in the universe,[1] thus in a more or less shadowy manner approaching the Second Fundamental Proposition of the *Secret Doctrine*.

> "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."
>
> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux . . . ." [2]

Professors Frost and Russell exhibit the strange poverty of the average modern scientific mind in dealing with philosophical considerations. Prof. Russell considers that the only world in our system capable of having life is Mars. Prof. Frost says that if life exists on Mars, it is of such low form that building of canals, etc., is impossible, though possibly higher forms did exist there millions of years ago. "Life" used in this sense can have only one meaning: the purely biological interaction between material particles which is so named by the materialistic biologist. Yet even on the purely physical plane, the biochemical phenomena of life are irresolvable and have never yet been made completely subject to understanding through physical means.

When consciousness is an integral part of life, as it certainly is, on one plane as on another, the scientist who postulates life as a purely material action, impales himself upon an unnecessary antinomy. Chemical analysis reveals nothing in organic matter beyond the familiar elements, oxygen, hydrogen, nitrogen, carbon, etc. The phenomenon of consciousness can therefore be explained only upon one of two hypotheses: (*a*) life is an inherent characteristic of matter; (*b*) life is something added from without and is not material.

If the former is true, then the universe is what Theosophy teaches —*embodied consciousness*. Life and consciousness are potential in every atom; and no astronomer, however eminent, can predict or state the limits in which it may flower. As vivid a consciousness as our own might exist in combinations totally independent of conditions of temperature, moisture, etc., such as the biologist considers necessary to "life." If the latter hypothesis is admitted, the field is at once opened to invasion by

1. The *Washington Star*, November 26, 1926.
2. *The Secret Doctrine*, I, 17.

the whole world of psychic phenomena which materialistic scientists of the type above quoted stave off so determinedly, and yet so unavailingly. Likewise, by the admission of such an hypothesis, they give over the entire fight to the vitalists, who, in fact, are now on the ascendency, though this is as yet hardly recognized by the body of science in general. Nevertheless, both theories are true: life *is* a characteristic of matter, regardless of its combinations, and life *also* exists independently of those forms of matter known to the chemist and physicist.

> ....to Leibnitz's penetrating mind everything is living activity and active energy...His discovery that *an active energy forms the essence of Substance* is a principle that *places him in direct relationship to the Seers of the East.*[3]
>
> Spirit is matter *on the seventh plane;* matter is Spirit—on the lowest point of its cyclic activity; and both—are MAYA.[4]
>
> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings...The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology... It hardly seems possible that science can disguise from itself much longer... that things that have life are living things, whether they be atoms or planets.[5]
>
> The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power.[6]

In the present state of the public mind it frequently happens that correct and valuable scientific discoveries are made the basis for the wildest and most degrading theories. Probably at all times there have been some who have considered personal physical immortality a desirable possibility; through lack of imagination, they cannot conceive that such a condition in course of time would become the greatest mental and moral hell imaginable—a fact seen clearly enough by Swift in describing his "Struldbrugs."

Dr. Raymond Pearl[7] says that the cells of the human body are themselves potentially immortal, nothing like death being inevitable or inherent in the cell itself. This doctrine is based on the successful cultivation of tissues from human and animal bodies. It is nothing new, by a good many years, and it has frequently led to a short-sighted syllogism: "If the cell itself is potentially immortal, and if the whole is made up of its parts, why could not any cell compound be made immortal?" Biology is responsible for this view, since, with a few noble and intelligent exceptions, biologists have persistently inculcated the doctrine that there is nothing in a body but matter and material processes. The cause of the inter-relationship between the physical cells

3. *The Secret Doctrine*, I, 630.
4. *S. D.*, I, 633.
5. *S. D.*, I, 49.
6. *S. D.*, I, 51.
7. *Washington Post*, October 3, 1926.

of the body, whose breakdown brings about death, is as deep a mystery as it ever was—to physical science. Granting, as every one must, that there is an unseen "cohesion" in the body, to whose presence is due not only the form of the body, but its functions, then how could anything but bewilderment arise from an attempt to explain death on any hypothesis other than the *absence* of that vital factor? Theosophy teaches the presence of inner powers as a fact. The date is not far distant when they will be recognized *as* facts—under one name or another.

> One of the mysteries of physical life is hidden among these "lives" or "cells." Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this struggle the Life Energy itself ends the contest because it is life that kills. This may seem heterodox, but in Theosophical philosophy it is held to be the fact. For, it is said, the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life, when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focussed in one small human frame.[8]

The cell itself is potentially immortal—yes—but the "particles" of the cell in turn are immortal, not potentially but actually. It must be understood that nothing whatsoever in this universe is either evolved or destroyed except *form*. There is no more life in a human body than there is in its constituent elements, summed up respectively in free pranic energy and in the quiescent life in the boulder or stick of dead wood. No particle of the matter of the body is subject to annihilation but only to change of form. Neither are memories or desires, capacities or potentialities ever destroyed, but enter forever into new forms. And this is equally true of the indwelling Spirit which alone is unchanged by death, since its only manifestation in the human form *on this plane* is that sense of identity which it lends to the evanescent mind and body

8. *The Ocean of Theosophy*, pp. 35-6.

TELL-TALE MIRRORS

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.

CHARITY begins at home. By which is meant the home circle: an area within which the sincere aspirant to the Theosophic life may discover a plenitude of room for the application of the teachings in which he has declared his heart's interest, and to which perchance he has pledged his life's devotion.

Home is such a "homely" place, and the inhabitants thereof are so exceedingly familiar! What student thinks of "studying Theosophy" there, save in the sense of working at his books as hard-found opportunity permits, and preparing his intellectual offerings against the pressing arrival of the class or meeting for which he has assumed a definite responsibility? Yet home is the warrior's immediate battleground—too often in a human sense, instead of the much truer and deeper import as the field for the exercise and permanent acquisition of all those beautiful qualities which the Sages say must characterize the human being who is truly devoted, and thus earner of that help which Sages alone can give.

In every home, whether it be an abode of sweet reasonableness or a forum of bitter strife, every member of every family mirrors the nature of every other member of that family. That nature is *human* nature, a sort of rationalized animal—sometimes not too rationalized! The children reflect the parents, the parents reflect each other, and both reflect the children. What is finest in one finds its image in the others, and to some extent in *all* the others. So with that which is not fine. So, too, is it an irrefutable fact that the defect in one member of a family that most disturbs and irritates some other member is actually the primary defect in the disturbed and irritated one. He sees his own image in the other, fails to recognize it as such; and as if the defect itself had a life of its own, it snarls and gibes at itself, like a cat spitting at its unexpected image in a mirror.

Father scolds Mother for leaving the door unlocked—and retires self-righteously for the night, forgetting the furnace. Mother signals distress at Father's free and easy table-manners—and then gives little Sister a bite of her own bread. Father fairly blasts Willie for finding fault with his food and asking for things that are not on the table—five minutes later he declares he doesn't like cranberries and asks if he can't have some of those preserved pears that tasted so good last night!

But why write of such homely and familiar things in a publication supposedly devoted to scientific and philosophical discussion? What

have *they* to do with Theosophy? There is nothing new in them, nor "high," nor "spiritual." We *all* know about *them*.

Pure Theosophy is not science nor philosophy—nor religion, either. It is not any tenet, nor any collection of tenets. Pure Theosophy is the *application* of the scientific, philosophical and religious teachings of the ancient Wisdom-Religion. For the sincere student that application must be any where and every where, and where else more fitting and primary than in the *home?*

If Father and Mother are to be consistent, their basic relation to each other is not merely "Father" and "Mother," fine though that may be. First and foremost they are Souls, and fellow-students of Theosophy. The children are not just "Willie" and "Sister." They are Souls, and fellow-students of Theosophy, between themselves, and also along with Father and Mother. All these Souls have been brought together under Karma, because as Souls they have relations together, and as personalities they have made ties. All the defects, individual and common, are *family defects;* and each member of the family mirrors for all the others those defects that *all* possess to some degree, and that *all* must overcome.

The family connection and the family life provides, under the Good Law, the only environment by means of which an advance by *all* may be made, and in which the charity, good-will, effort and sacrifice of each one can be unselfishly exercised for all the others.

Every family might be a Brotherhood. Every Theosophical family *should* be a Brotherhood: older and younger Brothers. Unless it becomes one, its members are playing with Theosophy. The true occultism of Theosophy is not what so many people think it is: the exercise of apparently miraculous powers. True occultism is the controlled and *understanding* exercise of the great virtues: patience, charity, generosity, kindliness, respect, unrevengefulness, purity, consistency—every form of unselfishness—true and constructive consideration for others.

All that any one member of the family can do for all the others, or for any one of the others, that is in accord with these great virtues, is an appropriate gift for the family altar. *All* that any member can bring for the joint and brotherly use of all, is his proper share in the mutual and loving responsibility.

That fulfilled, the "family" will become wider and wider in its circle, until it embraces every member of the human race—until it includes all nature, for all are the Sons of one Sweet Mother. Each member will have become so universal that each mirrors all.

ANCIENT LANDMARKS

XVII

The Gods of Egypt

EVERY cosmogony purports to deal with the origin of the universe, its manifestation marking the beginning of time. Before the beginning, however, time was—it pre-existed as timelessness or duration. So the "beginning" is the first moment of a definite period of time, or a cycle. And what produces the cycle? The action of beings, whose field is limitless Space. The cycles of the Egyptians extended over millions of years. "Millions of years" was the epithet applied to the Sun-god Amen-Ra, "who maketh decrees for millions of double millions of years." Vastness, profundity, boundlessness, "all-existence," immortality and infinite possibility meet us at the very outset of Egyptian thought.

Never was time when the germs of things were not, but there were cycles when they had slept for ages upon ages in the bosom of Nu—"Nu, of the dark waters." Nu was the incomprehensible source of all things—Chaos or Space. In a Hymn to Hapi, the Nile-god, whose origin was traced back to Nu, the latter is set forth as being that "which cannot be sculptured in stone. . . It cannot be seen. Service cannot be rendered to It. Gifts cannot be presented to It. It is not to be approached in the sanctuaries. Where it is, is not known. No habitation can contain It." Within Nu was the One ever-concealed, Mon (Monad?) or Amen—the origin undoubtedly of our word "Amen," which is not "Verily" as the translators would have it, but rather an affirmation of the omnipresent One Life or Deity. In the *Book of the Dead*, "Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the (Central) Sun." Chaos becomes Father-Mother, the "dark waters" incubated through Light, in other words Spirit acting in matter. (*Secret Doctrine*, I, 231).

All action, even of the highest Deity, is necessarily a limitation, a circumscribing or drawing around of some portion of the eternal spirit-substance for the purpose of manifestation. What is this "drawing around" but a circle or egg, the primal form of all things from atoms to universes? Mathematically expressed this egg is the nought (zero) which contains the potentiality of all forms. In this "egg" the One becomes the Dual Force, the secondary aspect of the One, or Amen-Ra the generator. All the Egyptians' gods become dual—positive and negative "forces" necessary both for the maintenance of equilibrium and

the production of life. Hence Amen-Ra was Neith (or Nuit, the feminine of Nu considered in its positive aspect) in his other half. He was the Spiritual Sun, the "Sun of Righteousness," whose son is the Sun. For "When the One becomes two, the three-fold appears."

Nu in late times, says Budge, was regarded as "Father of the Gods." "A something in the water, which formed an essential part of it, felt the desire to create." Let us connote here that "Desire first arose in IT, which was the primal germ of mind." "Having imagined in itself the forms of the beings and things that it intended to create, it became operative, and the first creature produced was the god Tem or Khepera, who was the personification of the creative power in the primeval water. . . . . Tem fashioned the form of everything in his mind and made known his desire to create to his heart, which was personified as Thoth. This god received the creative impulse and invented in his mind a name for the object that was to be created, and when he uttered the name, the object came into being."*

Now Tem (Tum or Toum) is the Fohat of the Secret Doctrine. Fohat is said to be ". . . . that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the 'Divine Son' breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become Two and THREE—on the Cosmic plane of manifestation." (*S. D.*, I, 109). So we find that Tem emanates from his own body Shu and Tefnut, the two Lion-gods, the three forming the first triad, Tem saying: "From [being] god one, I became three."

So fundamental was this trinitarian concept in the Egyptian teaching that there is an almost endless number of triads, each district and city having its special triad. While not all consist of Father-Mother-Son, this combination was the most common and the origin of the Christian Holy Family. In fact, three aspects are essential in every act of creation or thought. For example, let us try to recollect something we have forgotten—arouse the sleeping "germs" of thought, which is analogous to the "desire" present before the evolution of a world. The former ideas, memories, or forms are "asleep" in the empty egg of the mind, but by brooding over them, by trying to bring them back to mind, we move upon the "dark waters" within, until finally in a flash the latent forms wake up, and then we see what before was not in manifestation. Yet, even in this simple illustration is much of mystery. If we could observe the entire process with our physical eyes, if it could be demonstrated to us as creative processes were demonstrated in the

**Tutankhamen, Amenism, Atenism, and Egyptian Monotheism*, p. 142.

Mysteries, we would comprehend far better than if we were told. However, these mysteries never were told. Hence all these personifications were for the easier comprehension of people, who knowing the relations between persons, could by analogy apply similar relations and correlations to "powers" and elements. It is for us to revitalize these ancient *dramatis personae* and recognize in them not merely personifications employed ages ago in Egypt, but as living forces in ourselves.

The triad which the French Egyptologist Champollion said was the starting-point of Egyptian mythology included Kneph, Neith and Ptah. Herodotus said that Menes erected a temple to Ptah in Memphis. Kneph, called "the Eternal Unrevealed," was nevertheless represented by a snake, emblem of eternity, encircling a water-urn, his head containing the "Concealed Breath" hovering over the water. This again is the "water" of Nu, the prototype of that element which is essential to the germination and growth of all living things.

Neith was the Virgin-Mother, "anterior to all the gods, without form or sex, who gave birth to itself and without fecundation." An ancient stele declares her to be Neut, "the luminous, who has engendered the gods." For the primordial substance is luminous—the garment of light covering the darkness. So Neith of Sais was a weaver and made the universe of warp and woof as a mother weaves her children's garments. In the Stanzas of Dzyan, "Father-Mother spin a web whose upper end is fastened to Spirit, the light of the one Darkness, and the lower one to Matter. . . ; and this web is the Universe spun out of the two substances made in one, which is Swabhavat." (*S. D.*, I, 83). And we, too, having the same power to think and act, weave the web of our own world which often becomes an inscrutable net of fate instead of a vesture of light. Being connected with water, Neith was found on the prow of Egyptian vessels. Another form of her name is Naus (Latin *navis*, boat), hence the boat became a symbol of the container or vehicle of the sun. Neith is found in the oldest period at Abydos, to which Mariette Bey assigns the date of 7000 B. C. Neith and Isis are interchangeable and we may find a hint as to the mission of Madame Blavatsky in the title of her first great work, "Isis *Un*-veiled," by referring to the famous inscription in the temple of Neith at Sais: "I am all that has been, and is, and shall be, and my peplum no mortal has withdrawn." Although a rent in the veil that conceals the arcane truths of the ancient Wisdom-Religion was made, mortal eyes are so blinded by false ideas, prejudice and selfishness, that they cannot see through it nor accept the ideas presented.

Ptah, the product of spirit and matter, was called the Wisdom of the First Intellect, the manifested Mahat or Universal Mind. In another aspect he, too, is Swabhavat, as indicated by a passage in the

Book of the Dead where homage is paid to him in these words: "Thou art without father, being engendered by thy Will, Thou art without mother, being born by the renewal of thine own substance from whom proceeds substance." He is usually represented as making men on a potter's wheel, for he was the "generator of all men produced from his substance." He was also called "the Blacksmith God of Thebes," identified by the Greeks with Vulcan. He, together with Khnoum or Khnemu (who is sometimes substituted for Kneph), carried out the commands of Thot concerning the creation of the universe, Ptah's special task being the creation of the eggs of the sun and the moon. Ptah, or Osiris-Ptah, is Ra, the manifested sun, or more properly its Regent.

From earliest times the great cosmopolitan center of Anu (or Annu), the On of the Bible and the Heliopolis of the Greeks—the City of the Sun—was the seat of the worship of Tem. Another form of the solar-god, according to Budge, was worshipped in Lower Egypt, known as Ra, whose name does not seem to be Egyptian and whose origin is unknown—it may be Asiatic. (!!) In Anu was the famous Well of the Sun, from which tradition declares that the Virgin Mary drew water when the Holy Family halted in the city. Fortunately for the story this well had its source in the inexhaustible waters of Nu, otherwise it might have dried up during the thirty odd centuries before the Christian era and we might have considered it a well of wisdom of which the youthful Jesus partook. This well was the property of the priests of Ra, who became so rich and powerful from the tribute received from grateful travellers for the watering of their beasts, that they were able by the VIth dynasty to elevate Ra to the position of over-lord of all the other gods and from that time Tem, Khepera, Horus became Ra-Tem, Ra-Khepera, Ra-Herakhuti (Horus of the two horizons) and so on. Maspero claims that the complex beings (?) resulting from these combinations never attained to any pronounced individuality, the distinctions referring merely to details of their functions and attributes.

During the many centuries of Egyptian history many teachers must have come from time to time, their presentations of the Wisdom-Religion differing according to the period, the need and the nature of the Egos whom they taught. That the Heliopolitan system was distinct from that of Amen at Thebes, that the priests of Hermopolis held to their particular form of doctrine, and those of Osiris to theirs, and that all *as cults* differed from one another and from Atenism is evident; nevertheless Ptah of Memphis, Ra of Heliopolis, Amen of Thebes, and Osiris of Abydos, in certain of their aspects—and in all when considered as septenary, and esoterically understood—are one and the same. Consequently wherever their fusion occurs it apparently was an attempt at unity of systems tending toward unity of thought and understanding

among a cosmopolitan people rather than an effort to establish monotheism, as many Christian scholars would fain prove.

Maspero says that the sun appearing *before the world* was called Tumu (Tem) or Atum, while our earthly sun was Khepera. The similarity between the word "Atum" and "Atma," the Spirit, is too striking to require comment. Atum, according to this author, was also the prototype of man, (Coptic TME, man) becoming a perfect "Tum" after his resurrection; that is, Perfected Man. There were several traditions as to how Atum became Ra, but according to the most generally accepted, Atum had suddenly cried across the water, "Come unto me"! and immediately the mysterious lotus had unfolded its petals, and Ra appeared at the edge of its open cup as a disk, a new-born child, or a disk-crowned sparrow-hawk. The Egyptians called the first day of the year, Come-unto-me.

In Chapter XVII of the *Book of the Dead*, the opening passage reads: "I am Tem in rising. I am the only One. I came into being in Nu. I am Ra who rose in the beginning. . . The pillars of Shu were not as yet created. It is Ra, the creator of the names of his limbs, which came into being in the form of the gods, who are in the train of Ra" (*i. e.*, the gods who personify his phases)—fourteen Spirits, seven dark and seven light. . . "I am the Bennu bird (the Phoenix, type of resurrection) which is in Anu, and I am the keeper of the volume of the book of things which are and of things which shall be." In the eternity of his being occur vast cycles of activity followed by equal periods of rest: "Millions of years" is the name of the one, "Great Green Lake" is the name of the other, the "Lake" representing the cycle in which are swallowed up all things produced by "The Begetter of millions of years." In Chapter XLII he "who dwelleth in his eye" is beaming in "the solar egg, the egg to which is given life among the gods." In Chapter XV he is "Yesterday," "Today," and "Tomorrow," the one "who reposeth upon law which changeth not nor can it be altered." In Chapter LXXV he is the self-created god: "I gave birth unto myself together with Nu in my name of Khepera, in whom I come into being day by day. I am the creator of the darkness who maketh his habitation in the uttermost parts of the sky . . . and I arrive at the confines thereof. I sail over the sky which formeth the division betwixt heaven and earth. . . None sees my nest, none can break my egg."

In these extracts are all the fundamental teachings of Theosophy: Space, the One Life, the Self-existing Deity, Law, Cycles, Reincarnation, Being, and a hint of the septenary nature of cosmos.

In a Hymn to the Setting Sun, the deceased says: "Praise be unto thee, O Ra, praise be unto thee, O Tem." Chapter LXXIX reads: "I am the god Tem, the maker of heaven, the creator of things which are,

who cometh forth from the earth, who maketh to come into being the seed which shall be, who gave birth to the gods; [I am] the great god who made himself, the lord of life, who maketh to flourish the company of the gods." Tem, as already said, is Fohat, whose influence on the Cosmic plane "is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing." (*S. D.*, I, 111). He is "the north wind and the spirit of the west;" as "the setting sun of life" he is the vital electric force that leaves the body at death, wherefore the defunct begs that Toum should give him the breath from his right nostril (positive electricity) that he might live in his *second form*. Both the hieroglyphic* and the text of Chapter LXII show the identity of Toum with Fohat. The former represents a man standing erect with the *hieroglyph of the breaths* in his hands. The latter says: "I open to the chief of An. . . I am Toum. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the *divider of the earth.*" (Fohat divides Space and, with his Sons, the earth into seven zones) . . . "I cross the heavens, and am the two Lions. I am *Ra*, I am *Aam*, I ate my heir. . . . I am Toum, to whom eternity is accorded. . . ." (*S. D.*, I, 674).

The above metaphor expresses the succession of divine functions, the substitution from one form into another, or the *correlation* of forces. Aam is the electro-positive force, devouring all others as Saturn devoured his progeny. The Egyptians used the forcible expression *to eat* where we would use the word *absorb*, or *assimilate*. The Rev. James Baikie, writing for the *National Geographic*, Sept., 1913, quotes one of the Pyramid Texts which to him reveals an "almost savage set of religious conceptions," contrasting strangely with their high civilization. The deceased is ascending to heaven as a fierce huntsman who lassoes the stars and devours the gods. "The great ones among them are his morning meal, the middle ones are his evening meal, and the small ones his night meal. . . . Their magic is in his body; he *swallows the understanding* of every god." The last sentence contains the explanation of the Text. It is difficult to understand why a Christian who *eats* the body of Christ and *drinks* his blood, should consider the ancient Egyptians as more "cannibalistic" than himself!

Amen, whose name means "concealed," was regarded as an ancient nature-god in the Vth dynasty, says Budge; esoterically he is All-Nature, therefore the universe, and the "Lord of Eternity." Later his worship was established at Thebes, where his sanctuary seems to have absorbed the shrine of the ancient goddess Apit, from whom T-Ape

*In Budge's edition these hieroglyphs are attached to Chaps. liv and lvii.

(Coptic) the city derived its name. It was far later that Thebes was known as the City of Amen—Nut Amen, the No Amon of the Bible (Nahum iii, 8). The worship of Amen was carried into Nubia and the Soudan by the Pharaohs of the XIIth dynasty; in the name of Amen the Hyksos had been expelled from the country, so that in the course of time Amen became known as the god of successful warriors. The booty obtained from many campaigns was shared with the priests of Amen who became exceedingly rich and powerful and, little by little, Amen absorbed the titles and attributes of the other gods. While the priests of Amen worshipped Amen, or Amen-Ra, as the Spiritual Sun, the masses of people adored Ra, the visible luminary of the heavens.

An interesting passage from the Papyrus of Nesi-Khonsu, a Priestess of Amen-Ra, written about 1000 B.C., proves that this order considered the visible sun, the Disk, merely as a focus or "substitute" for the Central Sun, as Theosophy teaches. The apostrophe to Amen-Ra reads: "This holy god, the lord of all the gods, Amen-Ra. . . . the holy soul who came into being in the beginning; the great god who liveth by Maat (order and regularity); the first divine matter which gave birth unto subsequent matter! the being through whom every other god hath existence; the One One . . . ; the being whose births are hidden, whose evolutions are manifold, and whose growths are unknown; . . . the divine form who dwelleth in the forms of all the gods, the Lion-god with awesome eye; . . . the god Nu, the prince who advanceth at his hour to vivify that which cometh forth upon his potter's wheel; . . . the traverser of eternity . . with myriads of pairs of eyes and numberless pairs of ears, whose light is the guide of the god of millions of years; . . . *whose substitute is the divine Disk.*"

Connected with this very distinction is an important epoch in Egyptian history. Amenhotep IV, according to Prof. Breasted, believing in only one god, whom he called Aten, the Disk, attempted to destroy the old gods of Egypt, and introduce monotheism. He particularly hated Amen, closed the temples, cast out the priests, had the names of the gods cut out of the inscriptions, and changed his own name containing Amen to Akhen-aten, meaning "Aten is satisfied." He abandoned Thebes and built a new capital at Amarna where he devoted himself to art and religion. He is represented as receiving the light and heat of Aten through the Heavenly Father's Hands—the sun's rays terminating in hands. A few years ago hundreds of clay tablets in the Babylonian cuneiform were dug up at Amarna, which reveal that the dependencies of Egypt were gradually throwing off her yoke, dissatisfaction among both priests and soldiers was fomenting trouble, all of which led to Egypt's loss of prestige and power. So the "monotheism" which Akhen-aten tried to introduce died with him. That his reform

was aimed in part at a corrupt priesthood is undoubtedly true, but to suppose that, "In all the progress of men which we have followed through thousands of years, no one had ever before caught such a vision of the Great Father of all" is a gross misconception. Budge states that the old Heliopolitan system made Tem or Tem-Ra the creator of Aten, the Disk; but this view Amenhotep IV rejected, asserting that the Disk was self-created and self-existent. Since from the esoteric and philosophical point of view, this was the substitution of a material and personal god for the ever-concealed Deity, or Amen, Akhenaten could not have received the backing of the Hierophants, and being himself a pacifist, Egypt suffered greatly as a result of his reign. In the conflict waged around this Pharaoh some Egyptologists have attempted to prove that his monotheism was not new; but no amount of mere scholarship can adequately deal with the situation; nor until authors rid themselves of the idea of the superiority of monotheism, with its Christian implication of a personal God, over all other forms of belief, will they ever judge aright.

Tutankhamen, whose tomb was discovered in 1922 by the late Lord Carnarvon, married Akhenaten's daughter. When he came to the throne he professed the same religion as his father-in-law; but soon realizing the failure of Atenism, substituted the name of Amen in his wife's and in his own name, which had originally been Tutankhaten. The honor accorded to this now famous Pharaoh by the Egyptians rests upon the fact that he restored the national worship of Amen, rehabilitated the decaying temples and reestablished the priesthood of Amen-Ra. The priests of Amen gradually lost this temporarily restored power, as they had already lost their spiritual power, and the people brought their rule to an end about 700 B.C.

LIGHT AND DARKNESS

According to the tenets of Eastern Occultism, DARKNESS is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.—*S. D. I, p. 70.*

"SAID I TO MYSELF..!"

"SEEKING an 'alibi' for your mistake is one thing; discovering just how you happened to make it is quite another. The first always discloses weaknesses; the second a desire to learn."

"His type of 'recreation' wouldn't be 'recreation' for you. But then, it is just as true the other way about—so why plume yourself?"

"If you are going to let noises disturb you, better don your hermit's robe and withdraw at once! Get away where nobody can reach you; thus your exceeding 'delicacy' will not disturb anybody else."

"To censure another severely for an error seldom does him any good, but serves to increase your own hold on the 'personal god' idea. Since when have *you* become infallible?"

"You *felt* so soft and 'brotherly' that you loaned him some money. Today you *feel* differently about it; tomorrow you may *feel* differently yet. Still acting on the basis of *feeling*, I see!"

"He was bored to death by the meeting you dragged him to. If he had been *ready* he would have come himself. Yet how many times have you been heard to say, 'We do not proselyte'?"

"Your little Rollo may be an 'unusual child'; but it will be quite as well for your new friends—and for Rollo, too—to let them discover for themselves his marvellous precocity!"

"You asked for his criticism, and then objected to every point he made. Did you want what you asked for? If not, why did you ask?"

"Certain food combinations appear to suit *your* needs. That affords you no reason to prescribe them for another. *You* had to ascertain your own needs: which ought to show you that others must discover *their* own. After all, food is *food*—nothing more—if you must talk about it, discourse to the cook!"

"Telling him exactly what to say, he was weak enough to comply. The result was a 'dud'! Maybe you'll be satisfied to suggest *ideas* next time."

"Why not leave some of the best seats for new-comers and strangers? *You* can help the meeting wherever you sit, you know."

"Now that everybody has been informed what a wonderful car you have, and what a marvellous driver you are, you can turn your attention perchance to Arjuna's chariot, with some thought for the driver thereof!"

"It was his turn to do the talking, so you sat and 'itched' and 'hitched,' and wished he 'wouldn't say that,' and wondered why he 'didn't say this.' Do you covet the duty of another? It is full of danger —to you. Besides, you can learn something from anybody."

"That letter carried a certain crispness, no doubt, but 'crispness' alone never yet helped a Soul in distress. Had you waited, you would have written differently; but you hate to wait for anything on your 'crisp' days. And you've been *congratulating* yourself on them!"

"You do love your comfort, don't you! You'll move heaven and earth, and the inhabitants thereof, to get it. There are better ways to use energy. Nobody ever grew strong on comfort."

" 'A soft voice turneth away wrath,' saith the scripture. It turneth away people in wrath at a meeting, because they cannot hear you. Speak up—unless you're *ashamed* of Theosophy!"

"He came to you for 'advice.' You said you didn't give any. Then you talked at him vigorously for three-quarters of an hour!"

"Doleful days don't develop out of nothing. The point for concentration, then, is not *how* you feel, but *why* you feel so."

"You said he looked tired. He said you looked tired. You said you *were* tired. He said he *was* tired. Tiresome, wasn't it?"

"A change would do you good? Yes—what *kind* of a change?"

POTENCY OF THE SPOKEN WORD

The religious and esoteric history of every nation was imbedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted.—*S. D., I, p. 307.*

EVERY DAY OCCULTISM

OF all *Maya* or self-delusion that is the greatest which we call familiarly "human nature." Are we what we think we are? Is Nature what we think it to be? These are the great questions which each man is compelled to face by very virtue of that stage of Evolution represented by embodied Humanity.

Religion gives one answer to these questions; Science another; Theosophy a third. Traced to their roots, religion and science are in point blank contradiction with each other, and Theosophy with both. No man will, or can, approach Theosophy seriously until he has for himself exhausted the replies of religion and science, and found out for himself their worthlessness as a stable and final solution of the mysteries of existence as we contact them within and without.

The *Bhagavad-Gita* is Krishna's answer to the great problem of Life and the enduring Object of all existence, or evolution. The precedent five chapters are the necessary prologue to the profound sixth chapter, "Devotion by means of self-restraint"—that is to say, by the conquest of human nature itself.

It is not any kind of professions or practices, any species of penance or other works of body or mind which will ever in themselves subjugate human nature. At best these are of the same character as the attempt to lift one's self over an obstacle by tugging at the bootstraps. However much "exercise" they may afford, however much "concentration" they may induce, they do not produce progress. They are all forms of Karma, and Karma itself is but a means to an end. Nor is it in abstention from any action or immolation of any thing or any being; nor devotion to any God, personal or impersonal. All these forms of restraint spring from human nature, and human nature is itself mortal, finite, hence unstable and unenduring. Their value is purely negative: they convince the man at last of their and his own emptiness and futility. Being thus "purified from his sins" the devotee is able for the first time to ask himself without preconceptions of any kind, What is the Object of Existence? Krishna answers Arjuna as he answers us:

> "Action (Karma) is the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who has reached to meditation."

Whatever *Meditation* may be it is clear that it is neither action nor inaction, but a state beyond them both, independent of them, and therefore possible of maintenance from a basis without regard to either aspect of Karma—things done or things undone. Through all the five chapters given over to the various forms of human Devotion and their

resultants there runs the thread of the true Yoga, the "*Divine* Discipline," which is disclosed in the sixth chapter. Why did not Krishna make this discipline clear at the beginning? He could not; he had to prepare the soil of Arjuna's mind before the planting. Arjuna was afflicted with "meditation with a seed," and this had to be broken up, dissipated, or the Divine seed would be wasted. This is easily to be seen.

Arjuna was determined at first to talk of nothing but his own failure; of the failure of all men; of the failure of Life itself. Krishna shows him that neither success nor failure is permanent, and cannot, therefore, be the true object of devotion; shows him that others do not yet think and feel as Arjuna does, but are still satisfied with those objects which Arjuna knows to be worthless; finally, gets Arjuna off the subject of failure by discussing the nature of Devotion itself in the two forms known to men. Very literally Arjuna "comes to life" at this, and so Krishna is able to speak of Life as *Life*, regardless of its forms, actions, or beliefs. He retraces Arjuna's own experiences in abstract, that is, impersonal terms, as those of the followers of the Sankyha and Yoga systems. He shows that all this proceeds from a fixed idea of Self; in both cases that idea is limited, exclusive, and hence cannot be a finality.

Arjuna is now ready for a higher conception of Self, and it is this Higher Self which is discussed in the sixth chapter. It can never be perceived, known, realized, from any exclusive or separative point of view or course of conduct soever. It is by this conception of Self and existence based upon it that the "Lower self"—Human Nature—may be made the means of "final emancipation" by the sincere student of Life:

> "He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered."

Every true Theosophist is an Arjuna, or a "follower" of some Arjuna; hence we all face the same difficulties and will receive the same answers to our questionings. How are we to gain this higher idea of Self? How are we to see it for ourselves, as the Teacher, whether a Krishna or an H. P. Blavatsky, sees it? We have to reflect, which is the first stage of meditation, in the light of the Teacher, whoever the Teacher may be; and then in the light of his Teaching.

Herein lies the first great trial, the first great Initiation, and few there be who surmount it in any one life. H. P. B. understood this, but we do not. She knew our fundamental practical or working mistake is not in what we do or abstain from doing but in our sense of values. All action or inaction is based upon and proceeds from our thinking, and few indeed ever go behind their own thoughts and feelings to see what

stuff these are made of, from what source they spring. We know that the man of sensation is superior to the man of mere action or automatism; we know that the man of thought can largely if not entirely control his sensations, emotions, feelings, but we have never learned how to control our thoughts—our "mind," as we say. Our instinctual gross materialism is well illustrated by the simple fact that if the word "action" or "deed" is mentioned, no one thinks of them as something sentient, something mental, as well as physical. Yet every "act" involves at one and the same time the body, the senses, and the mind. Metaphysically, then, at the highest, we value ourselves as a body, as a sense-organism, or as a mind.

It is in this sixth chapter that is found the famous statement of the "seat" of the ascetic, or one "who has attained to meditation:"

> "He should in an undefiled spot place his seat, firm, neither too high nor too low, and made of kusa grass which is covered with a skin and with a cloth. There, for the self's purification he should practice meditation with his mind fixed on one point, the modifications of the thinking principle controlled and the action of the senses and organs restrained."

For numberless centuries commentators and "yogis" of one description and another have discoursed learnedly on the meaning and nature of the act here enjoined. Western Orientalists have done the same thing. It is enough to consider that if any of these interpreters really understood what Krishna meant he would be able to produce and reproduce the "song of Life" himself. "Those who know," remarks Mr. Judge, "say that this is a description of a *magnetically arranged* seat." Now the word "seat" refers in every sense to a position of *positive* stability, in this respect differing greatly from either the standing or the prone position, and this whether of body, mind, or Soul itself—and must therefore have reference primarily to the placing of Self, which includes all three. By reflection one can see that such stability as is here indicated, is only possible of attainment when the real nature of both the Higher and the Lower Self is understood, and that "meditation" is that Yoga which brings both lower and higher Self in right relation by the deliberate choice, judgment, or evaluation made by the Lower: where "self" is deliberately subordinated to the "Supreme"—in other words, "not for himself but for the world he lives;" where one's life is dedicated to Humanity and not to any part or parcel of humanity, nor because of any outside suasion or compulsion.

Practically speaking, all men recognize the existence of this true Yoga or "divine discipline" as Krishna calls it, but do not find within themselves the means nor the energy to practice it. They call in religion or science, rites, rules, and other external restraints, to "keep them from doing wrong," and in the end, like Arjuna, come to a revulsionary

sense of inner futility and failure, even in the very hour of battle or of triumph, as did Arjuna.

It is a part of the cosmic order of evolution that nothing is well done, that is to say finally achieved, until every part of the nature joins voluntarily in the action. Body has its place, the senses have their place, the mind has its, as does the whole of nature, in everything that occurs. This was shown directly in the fifth chapter where it is said that "the Supreme Spirit is the act of offering"—that is, the *free will* of the whole of nature and of every part of nature. Following and adhering to this cosmic order, Krishna, in every chapter and in every statement of principles or application of conduct, shows the physical, the metaphysical, and the spiritual conjunction. How is any one to "rise above the three qualities" except by their fusion or absorption? We do things for our own sake, the quality of selfishness, or Tamas; for the sake of ourself and another, the quality of Rajas; for the sake of a beneficent result to others, the quality of Satva. Who performs his actions for the sake of the Higher Self of all that is and in all that is? Yet in rigor moments of supreme helplessness every man intuitively cries out, "Help! for *God's sake.*" This is the true Mantram of action. All else exhausted, we ask succors for the sake of the Supreme Self, in the Name of the Highest. Very well, then, is not this the true Yoga for our own actions? That we shall do or abstain from doing, equally for the sake of the Higher Self?

Follows the divine Discourse culminating in the identification of the true or "most excellent Devotee" as the one who "seeth the One Essence in all things whether *they* be good or evil." Is there no relation between this part of the chapter and the earlier description of the "seat" of the true Yogi?

Arjuna's two questions, one negative, the other positive, show that he has understood the *magnetism* spoken of. We have all read them, and Krishna's reply, many times, but have we grasped the thread on which the jeweled chapters have been hung?

Not by religion, not by science, nor yet by mere abstract though true formulas of the divine discipline, is any man able either to "restrain the mind" or avoid "being deluded in the path of the Supreme Spirit." How then? How else than by recognizing the immediate Presence of the Supreme Spirit in its most nearly "comprehensible manifestation" externally—the Person of the Teacher? We read of "magnetism" and many other terms, but fail to perceive that for transit from one State or condition of the Soul to another, whether higher or lower, an Antaskarana or bridge is necessary. Spiritual birth is no more parentless than physical or intellectual birth. Those who think that they can "accept" a Teaching and reject or ignore the Teacher, will never

come to "Spiritual Knowledge," whatever other results they may achieve. They "give sacrifice" but it is not the true Yoga. It is well to re-read the fourth chapter in connection with the closing of the sixth, for the pitfalls indicated by Arjuna's two questions are those into which all too many Theosophists have fallen.

Flat Spots

There come times when exposition of the philosophy is made with clear logic and firm grasp of fact; the tongue is so well practiced, so to say, that it can be set off and trusted to arrive at its goal alone.

Often at such times we feel the "lack of steam" behind the smooth-running machinery; that the listener goes away feeling or saying, "It sounds reasonable, and he seems to know what he is talking about, *but* . . . !" There is a maddening ineffectiveness behind our efforts; old habits of tongue and brain centers arise, ghostlike, to give impression by intonation and turn of expression that we are talking on hearsay, honeycombed by secret doubts.

The most honest of self-analysis will show that no such doubts are there; the Soul knows itself, even if it cannot show itself. In fact, perception of ineffective expression necessitates something behind, which *has* power. The path for the time being no longer "winds uphill." We are working as hard as ever, but not under stress; in fact, perhaps doing our accustomed work with unwonted ease.

That is just the trouble. The Path is Self; and if it is to wind to spiritual heights, we have to survey and construct our own way upward. Beware of these flat and stale spaces! If the fires of sacrifice no longer sting, the embers are low; more fuel is needed. Throw in something; sacrifice an extra half-hour's sleep, ten minutes of vigorous exercise making the body more useful for the sake of others, if nothing better offers. Anything will do, but best use the most valuable thing we can bear to part with. We are apt to feel that we "need a change." We do: we need the scenery which lies beyond some of the trenches still untaken. Go get it!

If there is no other way we can think of to put Life into life, let us commune with ourselves upon the obvious need for the tonic of harder circumstance or a little hearty suffering. Let us concentrate upon bringing that need to the attention of the Higher Self within. It will attend to the rest!

BEING AND NON-BEING

A CURIOUS concomitant of physical existence is the astigmatism it can produce in an embodied spiritual being. Every reader of these words is a spiritual being, a Soul temporarily functioning through a physical body. When he is "at home" as a Soul there are no veils for him, save and except those which he has not yet pierced as Soul—but no veils in the sense of the barriers that surround and hem in the perceptions of the embodied Soul. Awake here, "here" is all we know; yet the barrier between "here" and "there" must be very, very thin. As a matter of fact, what we need is no more than another way of looking at things—another angle of vision. For it is the same spiritual being who does the seeing, both here and there; and it is the same substance that is looked at, wherever we look. Let us consider some of the teachings from the angle of simple suggestion and analogy.

It is taught that all substances which have been since this solar system began still are; and that our nature, physical and metaphysical, includes them all. We accept this teaching on faith. The statement in regard to the existence of the seven globes of the world-chain, that they are "in coadunition but not in consubstantiality," we likewise accept on faith; yet it must be intellectually worked out by each student for himself, unless he cares nothing for intellectual integrity. Until he does it, he is depending upon nothing less than *belief*, and belief is not knowledge.

What are substances? Conditionings, or differentiations, of the one world-stuff, cosmic matter. The earth began as a nebulous whorl—just as a cell begins—gradually condensing and hardening until the gross physical earth that is apparent to our eyes emerged. But the initial whorl must still be, together with all the intermediate stages of condensation. How else could this final stage exist, except as the primary and intermediate stages, upon which it depends and from which it derives, continue? The higher do not depend upon the lower; the lower depend upon the higher. All depend upon and are extensions of the one Life, without the existence of which they could not be.

Or consider it another way: let us call the physical matter we perceive, organic; the next finer would be cellular, the next molecular, the next atomic, the next electronic, the next ionic, and the base homogeneous substance—dream of the chemists. This gives a seven-fold division. The homogeneous substance does not depend upon any of the others; they depend upon it. Without it as a supporting basis they could not be. It is in all of them; is not annihilated when any of them appear or vanish. They are merely conditionings in and of it. The same

is true of our own physical body, or any part of it. Hold out your hand, look at it and think about it. *In your own hand* is organic matter, cellular matter, molecular matter, atomic matter, electronic matter, ionic matter, and *matter itself* of which all the named varieties are but conditionings or aggregations. The organic could not be without the cellular; the cellular could not be without the molecules to form the cells; no atoms, no molecules; no electrons, no atoms; without the ions the electrons could not be; and without homogeneous substance itself there could be no ions. Here are six states of substance, and substance itself, in your own hand. The hand you see is the sixth differentiation, depending upon the fifth, which depends upon the fourth, which depends upon the third, which depends upon the second, which depends upon Substance—the primary, unconditioned cosmic matter—Formless Life.

Thus can physical plane illustrations be worked out showing, by correspondence and analogy, how the seven "globes" of the "world-chain" can exist here and now, in the same "place," or position in space —and be "in coadunition but not in consubstantiality." "The earth is one of seven globes in respect to man's consciousness only, because when he is functioning on one of the seven he perceives it as a distinct globe and does not see the other six." An object as familiar to you as your own hand exhibits correspondentially the same phenomena. Also does it demonstrate that a thing can at the same time "be and not be;" for although you see merely the hand, the "organic" state of matter—and it alone *is* to your perceptions, the cellular is there just the same, although in a state of "non-being" to your perceptions. And so also with all the other states.

Other illustrations will occur to the thoughtful student, to show that things can cease to exist and be. What is sound? It is substantial —substance, in fact. Where is it? Everywhere, all the time. There stands your silent piano, for instance. Strike a key and sound manifests. It was there all the time, unperceived by you but self-existent as a resonance in its own state of substance. Provide the conditions for its manifestation *here*, and you will hear the tone. What is fire? It is substance. Where is it? Everywhere. Provide the conditions and you can make fire manifest here. Later we say, "The fire has burnt out." Where has it gone? No where. The conditions for its manifestation *here* becoming exhausted, it no longer is physically perceptible to us; but re-provide them and once more there is "fire." It never was not; it exists continually on its own plane of substance.

In short, the states of matter, or "globes," or "principles" of man are ever-present. We are "awake" only to that one in which we are presently functioning. Where are we when we dream? Right here "on

earth" as to body; we have not *gone* anywhere. Where are we when we fall into dreamless slumber? Right here bodily; in the dream state so far as the astral sheath of the soul is concerned; but *we* are functioning in a still finer sheath, or "globe," or "principle," or "state of matter." All the states are in us, else we could not perceive them. How could we respond to fire or sound, for instance, unless in us were the very same state of substance, to respond to the external vibrations which we call "fire" or "sound"? "The minutest insect as well as the most highly developed being are *replicas* in little or in great of the vast inclusive original."

But all states of matter cannot possibly be ever-present when there is no manifestation at all, as in *Pralaya?* Certainly not, as an actuality; but they are as a *potentiality*, because when the new manifestation occurs they once more emerge into being. So with man and his "principles." In the primary "stuff" all the subsequent states are latent. Evolution is their unfolding, from within outwards.

ABSOLUTE AND RELATIVE

Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*.—*S. D. I, p. 56.*

YOUTH-COMPANIONS

THERE was commotion in camp that bright spring afternoon when one of the Pathfinders all but stepped on a full-size rattlesnake sunning itself on a flat rock well within the boundaries of the grounds leased in the Forest Reserve, and not far from the spot where the stone foundations of Pathfinders' Lodge itself, product of the boys' own industry, stand suggestively unfinished, inviting the labor that must sometime be done.

The squad leader was quickly on the scene, together with nearly a dozen excited lads, old and young. Mr. Snake was gently stirred out of his semi-lethargy with a stick, proceeding to "rattle" with satisfying sonority, and to strike with venomous energy. For many of the boys this was their "first rattler," hence he was made to provide a warning exhibit for the common fund of experience. Then his attempts to escape were rendered futile, the stick fell purposively, and another menace to mountain trampers was gathered to the "land of his fathers."

"But why kill him?" queried one youngster warmly. "If we can't give life, have we any right to take it?"

"Why not?" was the answer. "Surely it was not done wantonly; you don't think that, do you?"

In a moment the discussion was on, some boys taking one side of the question and some another. Order being restored, each lad was given an opportunity to express himself—which little matter each one attended to with more vehemence than thoroughness perhaps.

"Isn't the Theosophical application of every action always best determined by trying to discover the *why* of it?" suggested somebody. "What was the *motive* of the leader in cutting off said snake?"

"Protection of others," said one boy quickly. "This canyon is fairly crowded each week-end with campers and trampers—lots of them women and children, too."

"Then it was a right action," chorused the popular verdict.

"But," objected the leader, "ought they not to take care of *them*-selves, and take the responsibility of their own killings, just as we have taken care of *our*-selves and taken the responsibility of ours?"

Divided opinions arose. One boy said "Sure!" as if that settled the matter. Another suggested that women and children were afraid of snakes, and thus unable to deal with such a situation competently. The "Why kill him?" youngster, who had registered continued obstinacy since his first objection to the execution, renewed his contention that nobody had any right to kill anything. Here were the makings of a fine noisy argument.

"That snake was a brother soul," he affirmed stoutly.

"Yes, but *he* wouldn't acknowledge it," was the answer. "His action would have been 'all snake' if a little sweet child came too near him."

"I'll bet Robert Crosbie would never have killed him," the boy finally declared with a fine effect of so-there triumph.

"But I myself saw Mr. Crosbie kill six young rattlers in just about six seconds," replied the leader. Whereupon one "conscientious objector" subsided, his own hero-worshipping tendency not a little quenched.

"Gets to be a matter of protecting others from a common menace, doesn't it?" suggested the leader gently. "Even killing may be right, if right motive and right knowledge combine to justify the action.

"That very combination applies to the action of Mr. Crosbie, as anybody who ever knew him may well conclude. A kinder, wiser and broader-minded man than he would be difficult to find; and we may reasonably suspect that the psychic nature of bird and beast and reptile, as well as that of two-legged creatures, was fairly well known to him.

"But this killing wasn't right because *he* once killed some rattlers," he added quickly. "Nor would any other killing be right because this one or that one was right. There are general principles of 'right' and 'wrong' which have to be applied in each particular case which comes before us, if *we* are to be right or wrong—that's the science of it!"

"It's the *Why*, isn't it?" affirmed a once-shocked but now beaming Conscientious Objector. "Yes, and *knowing* what you're about," he added soberly.

"*Every time*," declared the leader. "And now how about getting in some stone for that foundation . . . . !"

ACCORDANT NATURE

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.—*Voice of the Silence.*

ADEPTS AND THE PIANO*

Question—Can an Adept who has never studied music, but who has the wonderful powers (to us, omnipotent) ascribed to him by Theosophical books, go to a piano for the first time and play one of Beethoven's symphonies? There has been a debate upon this point with unsatisfactory conclusions.

Answer—The question discloses in its concluding words that some persons, presumably Theosophists, have wasted valuable time in a debate upon a point wholly trivial just now. What possible use to the Society or to Humanity would this debate upon pianos and Adepts have or even lead to? None that I can see. It is like wasting time and energy in destroying Nature's works. And I would like to ask if the debaters on this matter have such a knowledge of the doctrines of Karma, Reïncarnation, and the Sevenfold Constitution as to be able to impart them to anxious inquirers. If not, then the debate on the pianos and Adepts was time worse than wasted.

The piano is a false instrument with an entirely false scale, as all musicians know. It is therefore perfectly mechanical. Yet we see that Blind Tom from birth almost can use this mechanical false instrument. Therefore the playing of it by him brings up the question of the power of coördination between an ordinary brain and body and mind. If the querents know something of those questions first and foremost, then they will be qualified to see how an Adept might play a piano although never in this life having learned to do so. This enters deeply into the nature of man's sevenfold constitution. For if uneducated Blind Tom could do it, why not an Adept? And if this be so, how can an Adept do so? I affirm my thorough belief that an Adept—of the degree evidently in view in the question—can do all and more than the question asks. For by the aid of elemental forces he could play on the piano in this century even if he had never, in any incarnation, seen or heard of one. But having replied in the affirmative, what good does the reply do unless it is in a discussion regularly and intelligently pursued upon those doctrines, the truth of which must be shown before one passes to a discussion of trivialities?—*W.Q.J.*

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* *The Theosophical Forum*, December, 1892.

ON THE LOOKOUT

The Mystery of Numbers

In *The Sunday Star*, Washington, D. C., Aug. 15, 1926, Dr. Edwin E. Slosson states that the cells of the human skin, spherical when in a free state, form bodies having fourteen sides, when compressed together in the skin. Lord Kelvin long ago determined that this was the most economical form for cells under compression. Dr. F. T. Lewis, of the Harvard Medical School, has found that vegetable and animal cells generally tend to take this fourteen sided figure. All this is significant in the extreme, because fourteen is two times seven, and seven is the fundamental number by which all manifestation is regulated. Two is the special significator of duality, hence of reproduction and material evolution in general. (Also see *Scientific Monthly*, September, 1926.) Lord Kelvin's view of "economy" is now, however, contradicted.

The Law of Proportion

At a recent meeting of the British Association, Prof. Julian Huxley made remarks reported as follows:

> Even in freakish and lopsided living things there is a law of order and proportion, which can even be expressed by a mathematical formula. This was the subject of an address by Professor Julian Huxley, one of the foremost British students of evolution and the grandson of the famous Thomas Henry Huxley, friend and champion of Darwin. According to Prof. Huxley, the parts or organs of an animal always preserve the same ratio to the whole body, in size or weight, no matter whether the animal grows large or remains stunted and small. This holds for animals of normal or conventional proportions, but even more strikingly so for those with an over-developed organ or part. For instance, the same relation holds between body-weight and antler-weight in the deer as holds between body-weight and claw-weight in the fiddler crab. (*Science*, August 27, 1926.)

Harmony of Numbers

H. P. Blavatsky quoted approvingly the following from the Medical Review of July, 1884:

> "There is a harmony of numbers in all nature; *in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perception of the mind.* The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. *From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds*, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy." (*Secret Doctrine*, 1888, II, 622.)
>
> Most certainly chance is "*impossible.*" There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. "Chance,"

says Coleridge, "is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by that of *Karma* and it will become an Eastern axiom. (*S. D.* I, 653.)

The whole of the necessary laws of proportion in the evolution of ınimal and human life are to be found in the Pythagorean numeral igures. The Universe evolves from consciousness, but the laws of nathematics are the laws of consciousness itself; in fact, how could it ɔe otherwise? Students are referred to the chapter entitled "Gods, Monads, and Atoms" in the *Secret Doctrine*.

In ancient days, when images were fabricated for "magical" purposes, the greatest of care was taken to have the proportions exact, 'for," said the priests, "if there were any imperfection in the proporion, the image would become ensouled by an evil spirit instead of a ;ood one."

Messengers

In *Science* for August 13, 1926, Dr. Alexander Forbes discusses the heories of Dr. Weiss. Dr. Weiss claims that a single motor nerve has ranching connections with muscle fibres which are separate, have diferent functions, or sometimes belong to antagonistic muscle groups. Ie thinks that the main nerve is able to conduct different forms of exitation, to each of which particular muscles are attuned. Dr. Forbes emarks that this doctrine would revolutionize the entire physiology of he nervous system. Drs. Weiss and Detwiler find that in amphibian nimals an extra limb implanted close to a normal limb attracts to itelf a nerve branch, coordinating its muscular action with that of the ormal limb. Dr. Forbes justly calls this "remarkable," without enleavoring to explain it. He denies Dr. Weiss' doctrine of a single nerve ontrolling antagonistic fibres, and endeavors with some success to decroy the Weiss hypothesis. His strongest line of argument consists in ointing out that the nerve itself does not operate like a telegraph wire, ut like a fuse—that a nerve always carries a similar impulse when exited, regardless of the means of excitation, just as a fuse will explode ıe dynamite whether set off by an electric spark, a match, or the heat f concussion. This seemingly does away with Weiss' theory. Dr. orbes is unable to replace it, suggesting, however, an alternative thery somewhat diffidently.

Apparently only those motor neurones which lie at this level can acquire the capacity for this co-ordination. Given this capacity in the neurones, it is altogether conceivable that the proprioceptive impulses, set up when the muscles begin to contract, initiate the necessary organization of the spinal centers whereby the motor neurones are soon enabled to coordinate the limb movements in the remarkable manner that has been experimentally observed.

MACHINERY—OR LIFE?

It is doubtful whether Dr. Forbes himself realizes that the very language in which this statement is cast implies effort and *purpose* on the part of the cells involved. It is evident, also, that he takes no account of the possibility of all these phenomena being explained by *conscious action* of the cells involved. The transmission of a message through a chain of consciousnesses can be understood; but it cannot be elucidated upon any of the hypotheses advanced by materialistic science. It is true that consciousness itself, its action likewise, cannot be understood by an attempt to explain them in terms of *unconsciousness*, since the latter is non-existent, a vision of human imagination. On the other hand, every conceivable phenomenon of the Universe can be understood from the standpoint of Universal Consciousness.

LOCUSTS

The seventeen year locust is due again in 1927. There is a belief among many that at periods when the locusts carry a "W" on their backs, a war is due, and when marked "P," *vice versa*. In the *New York Times*, June 27, 1926, there is considerable data seeming to substantiate this "disgraceful superstition." We could wish that it had been carried out more fully. Superstitious and credulous as Theosophists are accused of being, we are not quite convinced. However, more than once in various connections, we have had reason to sympathize with the sentiment expressed by one farmer: "This letter business seems like a very foolish superstition, but when you know that they do bear either the 'W' or the 'P' and that the sign has never failed, what are you going to do about it?"

Nevertheless, there is no limit to the influence of mind—whether human or otherwise—upon the capacities of matter. Theosophists who will study H. P. Blavatsky's accounts of the "Koum-Boum" tree in *Isis Unveiled* will find information of interest. For the casual reader, who will probably regard the spiritualist, Sir Oliver Lodge, as a greater authority than Madame Blavatsky, who explained many years in advance all the puzzles with which Sir Oliver Lodge is still contending, we quote a very pertinent and very correct paragraph. Says Sir Oliver:

> The commonest occurrences we do not fully understand—even the fall of a stone, or the willed motion of a finger: we just get accustomed to these things and manage to do without an explanation. Then something inexplicable happens, something which we are not accustomed to and which we do not understand, and we call it a miracle. But by faith we can realize that here also with greater knowledge there would be a process which we could explore, an operation which the human mind could follow if it had sufficient information. (Press Publishing Company, *N. Y. World*, 1925.)

But Sir Oliver Lodge exaggerates the necessity of "faith;" which, as he uses it, sounds too much like the ecclesiastical article.

A Strange Death

Professor Le Froy was one of a number of chemists and physicists who have been straining every nerve to advance the glorious cause of civilization by the production of newer and deadlier gases. Many terrifying rumors have been circulating, probably with little substance; nevertheless, Prof. Le Froy was picked up dead in his laboratory under circumstances giving suspicion that he had discovered something so altogether deadly that he could not escape. He left no records of his experiments, yet he must have made them. Another puzzle.

In this connection, G. T. K. Giragossian is to the front again. (*San Francisco Examiner*, June 6, 1926.) It will be recalled that Giragossian, during the war, greatly impressed a senate committee with his purported discovery of a "new force;" but up to date he does not seem to have substantiated his claim. Practical application of such force, the force within the atom, or of any of the especially deadly weapons which progressive and humanity-loving scientists are endeavoring to develop, all fall under the warning and prophecy given by H. P. Blavatsky regarding Keely's late unlamented "force."

> . . . the *etheric* Force, discovered by the well-known . . . John Worrell Keely . . . is no *hallucination*. Notwithstanding his failure to utilize it, a failure prognosticated and maintained by some Occultists from the first, the phenomena exhibited . . have been wonderful . . . not in the sense of the *supernatural* but of the *superhuman*. Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds as easily as he reduced a dead ox to the same condition. (*Secret Doctrine*, 1888, I, 555.)
>
> It is just because Keely's discovery would lead to a knowledge of one of the most occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. (*S. D.* I, 560.)
>
> If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give . . . (*S. D.* I,563.)

Keely is universally set down as an impostor, and seems to have been fairly well proven such. It is our opinion that he ultimately found himself in the position of the spiritualistic medium whose powers fail, forcing him into supplying the demands of his followers by fraudulent methods.

During the last few years there have been literally dozens of reported discoveries of new "rays" and "forces," etc.; and most certainly some of the "best minds" of the race have been working upon the prob-

lem of "unlocking the atom," which upon the surface seems feasible enough. Yet in some mysterious way all these discoveries continue to fade out, unexplained and unsubstantiated. It is said that where there is smoke there is fire. Sometimes where there is fire, there are also extinguishers.

Theosophy and Christian Science

> At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. (*Ocean of Theosophy*, p. 120.)
>
> "The time is not far distant when the physical scientist will recognize that destructive immoral forces humanly manifested in lawlessness, crime, war and pestilence are directly related to the destructive manifestations in nature expressed in cyclones, earthquakes and lightning." (*Washington Post*, May 3, 1926—quoted from *Christian Science Watchman*.)

One is moved to wonder whether this is intuition or imitation. One of the two it certainly is. We surmise that the *Christian Science Watchman* is a wee bit unorthodox in thus embracing Theosophy, and reason along with it. It is a curious fact that the fundamental bases of Theosophy and Christian Science are *nearly identical*. Theosophy recognizes the existence of an absolute Principle, with its *two* poles, spiritual and material, and follows the implications of that datum. Christian Science recognizes the same Principle, but denies the reality or actuality of its polarization in two mutually opposing and correlative manifestations. From identity of perception of *one* of the fundamental propositions of all existence and manifestation, Christian Science is compelled to proceed to the denial of "matter" *in toto*, or else admit the *duality* inherent in all manifestation. This "stumbling block of the metaphysicians in all ages" afflicts every system which endeavors to explain the phenomena of existence in terms of Unity. Either the presence of Duality as the manifested *aspects* of Unity has to be recognized—or *half* the facts of life denied. Orthodox Christianity takes one horn of the dilemma, Christian Science another, while orthodox Science rejects both and postulates a Unicorn of its own. All are in the same boat, rudderless and tossed about by waves of encountered contradictions between theory and practice. Theosophy alone, with its *three* fundamental postulates, is able to reconcile all theories and all facts.

A Spiritual Universe

"The Universe is embodied consciousness," runs the old teaching of Theosophy; an erstwhile "superstition" now in very good company

indeed. "In scientific philosophy devitalization of life is yielding to vitalization of the universe," says Dr. C. R. Bardeen, strangely enough, a colleague of Dr. Joseph Jastrow. (*Science*, Nov. 19, 1926.)

Dr. L. R. G. Crandon is reported by the Associated Press, Nov. 30, 1926, as remarking that "science is bankrupt on the edge of the grave; religion only offers a sleepy comfort. Psychic research will not only kill materialism, which is rapidly dying, but will knock out agnosticism, which is the prevalent condition of our college students . . . man is a spirit; the whole universe is spiritual; spirit is matter attuned to other vibrations."

Yet, hopeful as Dr. Crandon's view is, in many respects, it betrays the vital errors inherent in an approach to the mysteries of the Universe from below upwards, from outside in. "Psychical research" approaches the nature of things, not from the only fundamental reality anyone can know in its essence, the indwelling consciousness of man himself, but from the appearances of matter—whether "attuned to other vibrations" or not. Such matter—and we would be last to deny it in its multitudinous phases—is still only matter, subject to time, space, and change; aggregation and disintegration, evolution and involution. In it is not to be found the final goal of mankind, any more than in the wearisome wheel of life trodden here and now.

The Glories of Civilization

H. P. Blavatsky's criticisms of the course and ideals of modern civilization, frequently repeated, were so merciless and sharp as to draw upon Her plentiful enmity from those who can see in "progress" nothing but hope for the future and good for humanity. Painful experience has brought many thinking men into line with H. P. B.'s predictions. Frequently as She discussed the disaster which civilization invariably brings to more primitive and often happier and more moral races, She could hardly outdo Mr. W. Ormsby-Gore, the Rev. Edwin Smith, and Capt. G. Pitt-Rivers. (*London Times*, Aug. 6, 1926.)

The first, speaking before the British Association, discusses the deleterious effect of our propinquity on the native African populations, our disregard of their real needs, our lack of sympathetic study with a view to developing their innate capacities.

The second states that European civilization is deadly in its contact with the African native races.

The third, dealing with the native Pacific populations, says that before the advent of Europeans in the Pacific, there can be found no evidence of any decline in numbers. Many have presented conflicting views as to the cause of that decline and degradation, but mostly claiming that the native races were already on the down grade. Capt. Pitt-

Rivers says that "it is a fallacious view which seeks to exculpate European civilization from a charge of exerting a lethal influence."

WHOSE FAULT?

Why does modern civilization possess such lethal and deteriorative qualities? A survey of the situation shows that most of this complex mechanical development is brought about by the assiduous attention of a large number of specialized, sometimes rather dull minds, to development along materialistic lines discovered by a few intelligent seekers after the hidden principles of nature—scientists, that is to say. For the actual ramifications of mechanical progress, really high-class scientists cannot be said to be directly responsible. Many of them, in fact, are largely inimical to such developments, seeing all too clearly the dangers and disasters in which they involve the unthinking masses. Their responsibility does lie in the self-seeking ambition which causes them to give to a world unprepared that which had better be left unknown.

Dr. Vincent says in *Science*, May 28, 1926: "There is reason to hope that for a long time at least the resources of science will be turned from the destruction of human life to the healing of nations." A sad confession that the resources of science have hitherto been turned *to* the destruction of human life! Such remarks may be the precursors of a wave of comprehensive perception which will cause scientists in large numbers to adopt the wise policy of the ancient Lodge of Masters in carefully withholding from the world that which it is spiritually and morally unfitted to employ wisely.

CIVILIZATION AND WOMEN

Regarding India, usually held up by missionaries as the *ne plus ultra* of feminine degradation, it happens to be a fact that the low condition of Indian women has existed there only since the infiltration of western ideas. Women were never considered inferiors in the older civilizations, frequently, in fact, to the contrary. It was Christianity especially which first brought women into that menial subjection to men which subsisted universally in occidental civilization up even to fifty years ago. Even Mohammedanism, blood brother of Judaism and Christianity, has given many examples of true devotion and friendship between the sexes, and in its annals shine many historic female lights.

In the *New York Evening Post Literary Review*, June, 19, 1926, the book, "Woman in Ancient India," carrying a history of Indian women from Vedic times down to 57 B. C., is reviewed by Harendranath Maitra. The book seems valuable, not only for its treatment of the ancient noble relationship between men and women, built upon mutual

perception of the spiritual only as being worth while, but also through its exposition of certain ancient tenets of Indian philosophy, which are part also of Theosophy. It is related that Kapila, founder of the Sankya philosophy, was taught its basic principles by his mother, Devahuti. Leelavati, an Indian woman, discovered algebra, and Kshana was the first woman astronomer. The meaning of *Dharma* is correctly explained, and it is stated with equal correctness that the ancient Indian social order and the relationships between the sexes were built upon it. It may be said without the slightest exaggeration that such a relationship is the one and only possible solution of the present wretched condition of inter-sexual relationships in the western world. On the one hand, it is as far as possible from the feminine slavery which existed here until a few years ago; on the other, equally far from the present feminine revolt.

The Heredity of Mind

Dr. C. S. Myers (*London Times*, Aug. 10, 1926) suggests that final solution of the nature of heredity lies in a combination of physical and psychological standpoints, and that there can only be one aspect of the entire truth, either standpoint alone being unsatisfactory. What is inherited, he thinks, is more akin to mind than to matter. This is a scientific approach to the *Secret Doctrine:*

> Complete the physical plasm . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*Secret Doctrine*, 1888, I, 224).

Scientific Agreement

An editorial in the *Washington Times Herald*, Feb. 9, 1926, states that the origin of the American Indian is still shrouded in mystery—that he has no blood groupings with either Asiatic or European races. Dr. Alex Hrdlicka was reported in the *San Francisco Examiner*, April 11, 1926, and widely elsewhere, as having found true American Indian types in Tibet. Readers will remember that considerable furore was stirred up by this announcement. Dr. Hrdlicka himself is thoroughly convinced that the American Indian is of Asiatic origin, and yet—and yet: what about those blood groupings, which biologists consider better proof of racial consanguinity than any outward evidence? Nevertheless, both speculations are wrong—or rather, incomplete. The American Indians and the Mongolians and semi-Mongolian races are indeed more closely related than either of them is related to the Caucasian or Aryan. But this by virtue of their nearer derivation from the Atlantean stock. It is not true that all the American Indians come direct from Asia. Some of them, and especially those branches whose older and

greater cultures are now vital subjects of scientific interest, had a civilization of their own kind as ancient and indigenous in this country as is the Chinese in Asia.

The Ancient Matriarchies

From *The Washington Post*, September 26, 1925, concerning the visit of King Amoah, of the African Gold Coast, we learn that in his country a nephew inherits the throne, a custom which *connects with Egypt, ancient Ethiopia, and South India.* This connection is new in Science, but not in Theosophy. In *Isis Unveiled*, Vol. II, page 436, appears the following:

> That there is more consanguinity between the Æthiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians, is something which yet may be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the shape of their skulls is purely Asiatic. If they were less copper-colored than the Æthiopians of our modern day, the Æthiopians themselves might have had a lighter complexion in days of old. The fact that, with the Æthiopian kings, the order of succession gave the crown to the nephew of the king, the *son of his sister*, and not to his own son, is extremely suggestive. It is an old custom which prevails until now in Southern India. The Rajah is not succeeded by his own sons, but by *his sister's sons*.

Following upon this, Count de Prorok and Bradley Tyrrell (*San Francisco Chronicle*, Dec. 6, 1925) made quite a stir through their discovery of the Sahara tomb of Tin-Hana (also written Tim-Hinan and Tin-Hanan) ancestress of a line of Tuareg kings, previously considered a legendary and mythological figure. *Her rule was a matriarchate.* No thorough student of *Isis Unveiled* and the *Secret Doctrine*, who at the same time maintains close touch with contemporary progress and discoveries, can long escape finding a net of proofs and cross-correspondences which encircles the world in its sweep.

A Closed Door

Dr. Aaron Ember has spent many years in collecting evidence showing a relationship between the Egyptian and Semitic tongues, much of it of a kind which had never before been developed. We learn from *The Washington Post*, June 4, 1926, that all this was burned in a fire which destroyed his home. Thus vanished what was probably a very voluminous substantiation of certain *Secret Doctrine* teachings.

> The occult doctrine admits of no such divisions as the Aryan and the Semite accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B. C. The latter, the Arabs, are the descendants o

those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul, and along the Oxus, while others penetrated into and invaded Arabia. (*Secret Doctrine*, 1888, II, 200.)

Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. (*S. D.*, II, 471).

"...The Greeks were but the dwarfed and weak remnant of that once glorious nation...."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock... Descending from the high plateaux of Asia, where the two races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands... Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. (*S. D.*, II, 743).

It is thus to be noted that in the puzzle of the Egyptian-Jewish relationship, as well as in that of the American Indians with the Mongolian-Asiatic, science is continually baffled by anomalies of missing links, which would soon resolve themselves if it were admitted that the problem is not one of co-lineal descent in either connection, but is a question of common descent along very different lines. A curious parallel here arises. Up to a comparatively short time ago, the cardinal article of faith with all evolutionists was the lineal descent of man from anthropoid forms. There is no scientist worthy of the name who now upholds that doctrine, but all harp insistently upon the common ancestry of the two lines. The difficulty hinges, in both evolution and archeology, upon the same misapprehension—the nature of the time element as related to human history, and the immemorial antiquity of the human race as compared with the puny current speculations upon the subject.

THE BLOODS

Science, November 20, 1925, notes the recognition of four distinct types of human blood. They are based on two hereditary substances, tentatively called A and B. One type possesses A, another B, still another neither A nor B, and the fourth, which is very rare, contains both A and B.

It is almost certain that these types are correlated with the sub-races, root-races, or family races, and not unlikely that, if experiments were far enough extended, a fifth type would be discovered corresponding to the present fifth existing sub-race, of the fifth root-race. Nor is it impossible that the fourth rare type, containing substances A and B may be an indicator of the embryo sixth sub-race. But all this is speculative. What is not speculation is the fact, known through medical sources, that in cases of blood transfusion, the mixing of types is

highly undesirable, and often fatal. Blood transfusion is now perform only after the bloods of both donor and receiver have been tested a found to be of the same type. Registered blood donors are now clas fied according to type. A physician states that it is no exaggeration say that literally hundreds of human beings were killed by blood tra fusion during the past few years, through simple ignorance of dangerous difference between these types. Of course, it was as imp sible to argue that the transfusion was the cause of death as it is n impossible to argue that vaccination can bring about dangerous chan in bodily secretions and a lowered resistance against other diseases, even a tendency to those disturbances of which cancer is the outcor For the time being, there are too many vested interests behind serum campaign for any investigation to be set on foot which has its object the discovery of the actual truth regarding these disastr transgressions of natural law.

CURIOUS RESULTANTS

Blood transfusion has curious by-products and side-effects resu ing, in one case known to us, in an exhibition of dual personality many months after the operation was performed. "The blood is life" is as true as it is ancient, and not a tenth of the real significa of the quality of the blood has ever been discovered. But if its m transfer from one human being to another can produce such strik effects, what is the inevitable consequence of transferring animal rums—matter on a lower evolutionary plane altogether—to the ve of humanity? If the orthodox medical man did not regard the mer and moral faculties as being comparatively of so little importance a be unworthy of serious observation, striking deductions could be m from the results flowing from the long course of human vivisecti The transfer of animal substances to the human system, by artifi and unnatural means, is and always has been a dangerous experime all the more so in that its most important results lie in a field which one has attempted to bring under control, or even to recognize, so as medicine is concerned.